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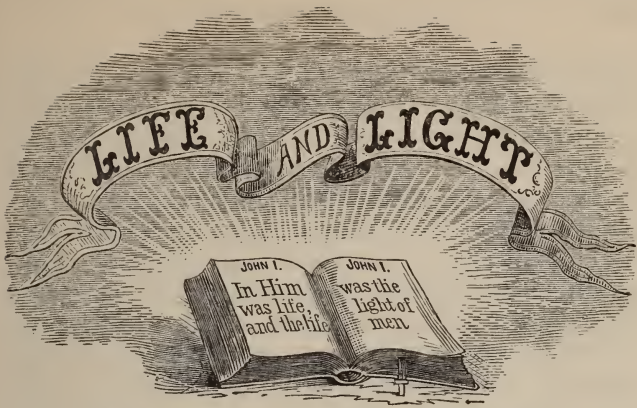
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FOR WOMAN.

VOL. V.

APRIL, 1875.

No. 4.

INDIA.

LETTER FROM MISS ASHLEY.

WHILE in Bombay, I am having some experience in Zennana-work, for which there are many more openings here than at Ahmednuggur. I am almost invariably received cordially at the places where I visit regularly; and it is a real joy to tell the gospel story to those who are so ready to listen. I am specially interested in one woman whom I am visiting; and I would like to tell you something of her history.

I became acquainted with her through Miss Norris, who attended her in sickness. After her recovery, Miss Norris and I went to make her a friendly call; and she seemed delighted to see us. As we were sitting with her, and I was thinking how I should broach the subject to which I longed to call her attention, she suddenly introduced it herself, by referring to her brother, who became a Chris

tian many years ago. She said, "My brother is a Christian, and is very happy: we should have done well, if we had all become Christians with him. But, now I am married, what can I do?" Her brother lives in a distant city, and she sees him very seldom. Years ago, however, she learned something about our religion through him, and at different times he has given her Christian books; but her husband, who is bitterly opposed to any thing of the kind, would not allow her to keep them. He seems to be suspicious of her, and watches her very closely. While we were talking with her, he looked in upon us occasionally, to see what we were doing. They have a large family of children; and the mother says she cannot endure the thought of their growing up in heathenism. She has taught them something of the true God; and they laugh at the idea of their idols being able to do them any good. But the poor mother dares not say as much to them about these things as she wishes, lest it should come to her husband's ears, and he should put a stop to it altogether. As we were leaving, she said, "God himself sent you to me: now you will tell me what to do."

In a few days I went again to see her; but there were several neighbors and other members of the family in the room, so that I had very little opportunity to say any thing to her on the subject that I think was uppermost in her mind as well as mine. At that time her young married daughter was with her on a visit. The mother and daughter are of one mind on the subject of Christianity, and talk over these things by themselves. The mother seized a moment's opportunity to ask me what would be the probable consequence, if she and her daughter should be baptized. Would she be allowed to keep her children with her? or would they all be taken from her, and thus be quite beyond her influence? I had only time to slip my Testa-

ment into her hand, asking her to read the tenth chapter of Matthew, and one or two other passages that I pointed out, and telling her that what she would find there was better than any thing I could say.

I have been to see her a number of times since, but have never found an opportunity to say much to her until yesterday. Then her husband was not at home ; and she took me into a little inner room, where we had a quiet talk by ourselves. She told me that her married daughter had gone to her father-in-law's ; but she expected she would return to Bombay in a few weeks, to be with her mother for a time. When she went away, she begged her mother to take no steps towards professing Christianity ; for, in that case, her husband and his relatives would on no account permit her to come to Bombay. After she returns, they wish to be baptized and received into the church together. Whether they will actually come to the point of doing so, remains to be seen.

A few weeks ago a woman named Vithabai, who had heard and believed the truth for some years, came out and joined the Scotch Free Church Mission ; and immediately the trial of her faith commenced. Her three young children, although they begged most piteously to be allowed to stay with their mother, were torn from her. According to the laws of the country, all children under sixteen years of age are subject to the father's control : after that age, they can choose for themselves. The other woman of whom I have written asked me, if she, like Vithabai, should have to part with her children, if she professed Christianity. You can imagine how it made my heart ache to tell her, that if her husband chose to put her away, and keep the children from her (as he undoubtedly would), the law could do nothing to prevent. "Oh!" she said, "what could my children do without me? Who is there, besides myself, to care for them?"

I could only tell her that God was pitiful, infinitely more so than the fondest mother ; that the only safe way for us was to do what he required of us, and leave the result with him. But, even while these words were in my mouth, I could not help questioning whether my own faith would stand such a test. No doubt we often give ourselves credit for more faith than we possess, simply because it is not submitted to such fiery trials as many of these people are called to pass through, when they literally leave all to follow Jesus.

AFTER MANY DAYS.

The following item, in a recent letter from Miss Sisson, shows the way in which bread cast upon the waters, though almost forgotten, is often found again :—

“We were very much surprised, a few weeks ago, to be requested to send a teacher to the house of one of the wealthiest, most aristocratic, exclusive, and bigoted of the Brahmins. Upon going to the house, we found two beautiful young women and a child, for whose instruction the patriarch of the family desired to make arrangements. Reading the Bible must, of course, be allowed ; and, when I asked the old man if he had read it himself, he confessed that he had done so when a boy, — in the first mission-school started in Madura. Here, you perceive, was the seed long buried, — labor, apparently thrown away, now coming at last to this fruitage. The white-haired man, after a long life spent in idolatry, desired to place his children under the same missionary teaching which he received when a child. Unwilling, at first, that his daughters should have the Bible, we met his objections by declaring that not only his family, but he himself, ought to learn God’s holy word ; and, when he had once admitted it, he waxed warm over the remembrance of those early days, and the missionaries who instructed his boyhood. Pray for this family.”

CHINA.

LETTER FROM MRS. CHAPIN.

THE powerful though silent influence of a Christian family in a heathen land is strikingly shown in the following letter from Mrs. Chapin of Tungcho, China :—

“I have a few words that I wish I could say to every Christian woman in the home-land, especially to those whom I learned to love while on my visit to America, three years ago. Do you remember what I told you of the love and sympathy which bound us to our dear Bible-reader, Mrs. Tsua? Those ties have been strengthening every day since. Several times she has been very near death; and each time her witness to the power and presence of Christ to comfort and sustain in the dark hour has been most clear and joyful. She has given us sympathy and help in many seasons of trial and anxiety; but, since we knew her, death has never entered our circle till now. A short time ago, sweet little Willie S. left us, and we made our first grave in Tungcho.

“A few hours after his death, Mrs. Tsua went over to see Mrs. S. The Chinese have no word of comfort for such a trial, but ‘His time had come to die;’ ‘You must forget him as soon as you can.’ I shall always remember her looks and manner after her return. I heard some of our women ask her, as she came in, ‘Well, how did you find the parents?’ She burst out, ‘Not as we should have been doing, beating our heads, and howling, ‘Oh, my lost son!’ but quietly sitting by their dead, and sweetly talking of their little one in heaven; weeping, it is true, but not as we have done, without hope.’ She came in to me, saying, ‘O Mrs. Chapin! now I know that Jesus can comfort under all circumstances; that there is no sorrow he cannot make bearable: God, Jesus, heaven, the future, are all

made more real than ever before.' She truly seemed to have had a revelation. Later in the evening, she came again to talk about all she had seen and heard that day. Said she, 'Why, Mrs. Chapin, I supposed I had thrown away three infant daughters ; but to-night I find my heart longing for them, and to think they are waiting for me in heaven! I am not sure that one of my five sons will reach heaven ; but the babes are safe.'

"Yesterday, at our Sunday-school class, I noticed two strangers, a very old lady and her daughter, who I knew had never heard of God or heaven, of sin or a Saviour. After the regular lesson, I asked Mrs. Tsua to help me give them some first ideas. While talking to them of heaven, she said to the old lady, 'I suppose, that, when your son and grandson died, you first did all you could to save them, and then felt that your hope and joy had gone out.' The poor old creature answered sadly, 'Indeed I did. I measured the distance to the temple with my body, burned incense, tried to bribe the gods, but all in vain ; and now it is bitterness indeed.'—'But,' said the Bible-reader, 'Mrs. Chapin's son is dead too ; but she knows he is waiting for her in heaven ; and all who know and love Jesus will go there also.' "

THE WORK IN MEXICO.

BY MISS C. M. STRONG.

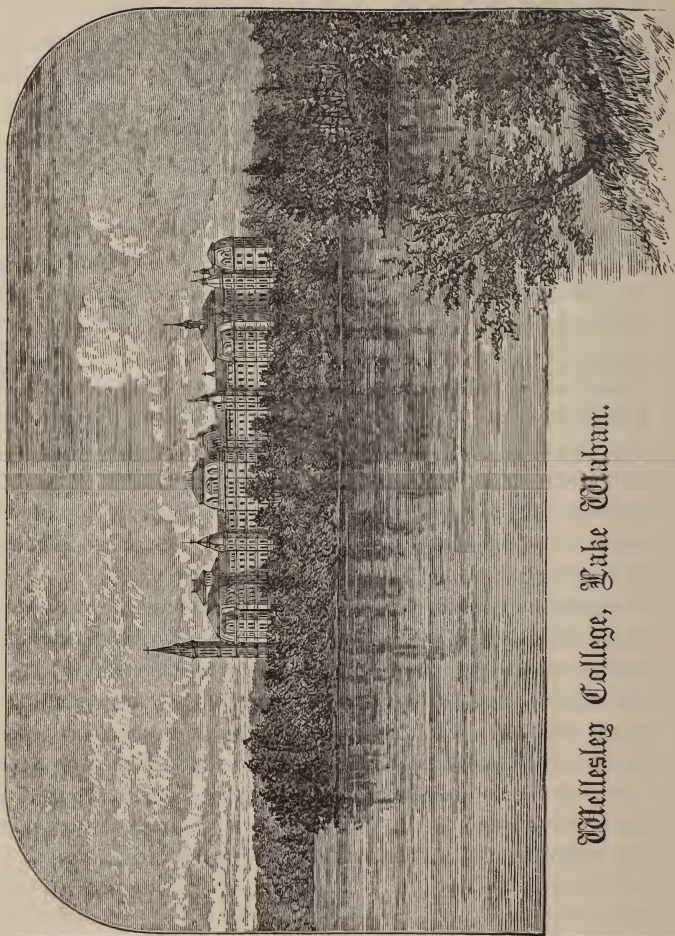
I FIND the women connected with the mission here wholly uneducated, unable to read, with a few exceptions, yet with a fair knowledge of Bible truth, gained by regular attendance on the meetings in the chapel during the past three or four years. Their improvement in neatness of attire, and refinement of manner, over the other Mexican

women, is also very great. To fully appreciate the wonderful change, one has only to go to the wretched hovels of the poorer classes, and see them clad in filthy rags, sitting in squaw-like fashion on the ground (the only floor of their rude *jachals*), in listless idleness for hours, doing nothing but making their *tortillas*, and eating them throughout the day, while scores of half-dressed children are playing with the dogs outside.

But into the lives of some of these miserable ones has entered the renovating, cleansing power of gospel truth. For them, one day in seven, there comes the blessed sabbath, when in clean attire, with their children, they hasten with eager steps to the chapel, often glad to sit there three hours before the service begins. Their sad, downcast faces brighten every week, and are becoming changed, as the blessed hope of the believer increases within them. In the hearts of others, also, there are longings that nothing has yet satisfied. I have received letters from some among the upper classes, showing that God is moving with his spirit among this people.

Many perplexities and discouragements surround us. Some of the days are dark; and at times the nights bring sad forebodings, when rumors of revolution fill the air. At such times the reports of your missionary meetings, your well-organized Woman's Boards throughout the Northern States, and your prayers in our behalf, form the pillar of fire to cheer and lead us on. Continue in prayer for us. Pray for us in Monterey, now in unusual perplexity, that we may have wisdom from on high to guide us.

“‘SCATTERING on every side the sweet incense of the Saviour's name.’ Such is the work of the Christian missionary, which is a sweet savor unto God in them that are saved.”



Wellesley College, Lake Waban.

Our Work at Home.

A MISSIONARY COLLEGE.

BY MISS MARIA A. WEST.

THIS noble building, towering like a "Palace Beautiful," above the lovely lake on whose shore it stands, surrounded by natural parks, and charming greenwood, inviting to rambles and repose amid the stillness of Nature, yet only eighteen miles from Boston, will open for the education of the daughters of our land in September of this year.

It is to be emphatically a missionary institution. It will receive and educate with special care, and at limited expense, the daughters of missionaries of every denomination; for this college, which will offer the highest inducements to students, in affording every facility for the prosecution of study which modern science and a generous expenditure of funds can supply, is not restricted to class or sect.

It is especially designed for young ladies of limited means, who seek a Christian education in preparation for the Master's service at home, or in distant lands.

To all such, of infinite worth to the Church and the world, these doors will be thrown wide open, with a welcome like that which "Prudence, Piety, and Charity" extended to "Christian," when he stood at the door of their mansion: "Come in, thou blessed of the Lord! this house was built by the Lord of the hill on purpose to entertain such pilgrims in." In fact, so magnificent are all the surroundings, so attractive the home, and so artistic the ap-

pliances for culture in its highest forms, — combining all that is good in Mount Holyoke Seminary, and grand in Vassar College ; the very atmosphere of such an *Alma Mater* tending to nurture that true refinement and courtesy which is everywhere recognized as the result of gentle breeding, a most essential part of education, — that we only fear that too many of those who can better afford the expense of other first-class institutions of learning will flock to this, and crowd out their (pecuniarily) less-favored sisters.

There will be room for three hundred pupils ; and two hundred and fifty dollars per annum will secure all the privileges of Wellesley College.

Christian mothers, will you not pray for a blessing upon this institution ? Its foundations were laid in faith and hope, and the very soil consecrated by perpetual prayer. Here are to be trained the future mothers and teachers and missionaries of our country. From this favored spot will go forth streams of influence and power which shall water the distant parts of the earth, and cause its waste places to rejoice and blossom as the rose.

In this age of luxury and extravagance, when the foundations seem to be out of course, and there are so many pitifully weak mothers, so many women, ay, Christian women, so called, who lead aimless, useless lives of supreme selfishness, is it nothing to you that God should open another Mount Holyoke Seminary for training a new generation of America's daughters, — women, who, when you are going down the hill of life, shall lift up the standard of eternal truth and immortal principles ; who shall train their sons and daughters, the hope of the world, in virtue and piety, by the unanswerable logic of a LOVE and a life, which is the most powerful educator in the universe ? Pray for the prosperity of Wellesley College. The Lord fulfil all thy petitions !

REFLEX INFLUENCE OF WOMAN'S MISSIONARY
WORK.

BY MRS. DR. ANDERSON.

OUR heavenly Father is so plenteous in his grace, that tenfold, thirty, and even a hundred fold of reward is promised to those who do service for him. And, to those who give, he says, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

Our Saviour says, in a parable, of those who had improved the talents committed to them, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

This missionary work is the Lord's work; and will he not fulfil his promises to all who engage in it with a sincere desire to do his will? Those who are laboring abroad, and those who are laboring at home, are all engaged in the same great work,—the conversion of the world.

God has given to his daughters, as well as to his sons, talents to be used in his service. A great amount of beautiful, skilful, educated female talent in our churches, has not been gaining other talents for the Master. Many have felt that there was no specific work for them to do, and have made themselves busy here and there, conscious that they were accomplishing little that was useful to others, or improving to themselves.

But the inaugurating of Woman's Boards for missionary effort, and the assuming of individual responsibility in this work, has opened a new field of usefulness, just such as was needed to develop the resources of the mothers and daughters in our churches. It has not only

quicken the zeal, but has waked up the intellect, and brought out treasures of the mind and heart, which the owners thereof scarcely knew they possessed. Many who read this will, no doubt, gratefully acknowledge that working for this cause has gained for them more of real good, more of refined and elevated enjoyment, than any object of self-interest, or any worldly gratification, could have done. They find that they are already entering into the joy of their Lord.

Four or five years ago, when we first began to hold annual and quarterly meetings, it was almost impossible to find any one willing to contribute to the usefulness of the meetings, or to assume any responsibility in connection with them. The truth was, that very few had the knowledge from which to draw interesting material for a missionary meeting. They had nothing to say; and, not being interested themselves, of course they could not interest others.

We rejoice to-day in the animating change. There is more of glowing interest to be told than we have time to hear. How many are ready to give a history of their last year's work! How much could be said of difficulties overcome, of cold hearts warmed, of kind providential interpositions, of an increase of courage and strength in themselves, and of advances in the work, altogether beyond their expectations! And all this in connection with answers to prayer, which have brought them nearer to God, more in sympathy with the Saviour, and given them a wealth of happiness in communion with missionary and other Christian friends.

While we are grateful for these spiritual benefits, we would not forget the intellectual resources brought out in this work. The research and effort in editing "Life and Light" is of itself a valuable service. And the reading

of that little work every month by so many thousands, thus diffusing information, prompting to duty, and awakening holy sympathies, is a blessing not to be lightly valued. Then many hearts have been kept warm, many minds bright, in the work of preparing leaflets, writing letters innumerable, talking and planning over the various ways in which this work can be extended, and made more efficient. Thus a large amount of working material and available wealth has been accumulating the past two or three years, not only to us as a society, but to us as individuals. And very much of the time taken for this work has been redeemed from secular employment, or profitless amusement. Thousands of minds have been quickened by suggestions originating in the work of the Woman's Boards.

How much time and warm-hearted interest have been wholly redeemed in connection with our children's mission-circles! and how much they have enjoyed in doing something for "the poor heathen," as they so often express it!

These are the beginnings of the reflex influence of our work; but we hope for still greater blessings. Are we not now beginning to receive the hundred-fold in this life? and are not our hopes brightening for the everlasting joy of the life that is to come?

ITEMS.

DO YOU GO TO THE MISSIONARY MEETING?—Among the many questions that come to us from auxiliaries, one of the most frequent is, "How can we induce people to come to our meetings?" Those who do come seem interested; but the greater proportion of our church-members begin, with one consent, to make excuse and stay away. Will not some of our auxiliaries who have special success

in this particular give us the benefit of their experience? We will be very glad to give space to any suggestions we may receive on the subject. The mention of excuses recalls a remark in a recent letter from one of our missionaries in Turkey. In describing a prayer-meeting with some of the native women, she says, "A woman who had brought her two little ones with her said, 'When I heard the bell, I thought about coming to the meeting; but Satan put excuses into my mind about my work, and other things. Afterwards I remembered that I heard at the chapel it was not our work, our husbands, or our children, but our cold hearts, that kept us from meetings.'"

A NEW OFFICER FOR AUXILIARIES. — One of the delegates from Montreal, at our Annual Meeting, stated, that, in her auxiliary, there was a regularly appointed officer to take charge of the subscription-list of "Life and Light" in the society. It was her duty to obtain as many subscribers as possible, to see that their dues were promptly paid, and, if there was any trouble in receiving the magazine, to report it to headquarters. We consider this a most excellent plan, and would recommend it to every auxiliary connected with the Woman's Board.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JAN. 18 TO FEB. 18, 1874.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas., Boothbay, Aux., \$10; Bangor, Aux., \$15; Ellsworth, "Prayer Circle," \$10; "Cup-Bearers," \$34, "Young Reapers," 25c., of which \$25 to const. L. M.

Mrs. Sewell Tenny; Phippsburg,	
Mrs. H. K. Loring, \$2; Madison, Aux., \$5; Skowhegan, Aux., \$12.50; Bangor, "Bangor Rills," \$40,	\$128 75
<i>Harpwell Centre.</i> — "Little Helpers,"	3 75
Total,	\$132 50

NEW HAMPSHIRE.

New Hampshire Branch.— Miss Abby E. McIntire, Treas., Great Falls, Aux., \$16; Greenland, Mrs. Louisa P. Weeks, a thank-offering, to const. L. M.'s Miss Ann Louisa Weeks, Miss Ellen Maria Weeks, Sarah Porter Weeks, \$75; Keene, 2d Ch. Aux., \$55; Nashua, Aux., of which \$25 to const. L. M. Mrs. Frederic Alvord, \$42.73; "Penny-Gatherers," 1st Cong. Ch. S. S., \$5; Charlestown, Aux., \$2; Meriden, Aux., \$9; Plainfield Cong. Ch., to const. L. M. Mrs. Sarah P. Scales, \$25; Miss Mary M. Stevens, to const. L. M. Mrs. Henry Bryant, \$25; Francestown, Aux., \$40; Exeter, 2d Cong. Ch. S. S. Infant Cl. of boys, \$2; towards sal'y of Miss Norris, \$206 73
South Merrimac.— A friend, 5 00
 Total, \$301 73

VERMONT.

Vermont Branch.— Mrs. Geo. H. Fox, Treas., Bendon, Aux., \$15.61; Barre, Miss A. L. Tenney, to const. L. M. Mrs. M. B. Tenney, \$25; Castleton, Aux., of which \$5 by Mrs. Hiram Ainsworth, \$7; Peacham, Aux., \$12; Manchester, Aux., \$32.25; Townshend, Aux., to const. L. M. Mrs. Dea. James Follett, \$25; Barnet, Aux., \$2 50; "Buds of Promise," \$15; Rutland, Aux., \$10; Wallingford, Aux., to const. L. M.'s Mrs. John D. Ballou, Miss Bell, A. Spencer, \$88.05, and \$25 by Mrs. Aldace Walker to const. L. M. Mrs. Susan W. Child of Strafford, \$232 41
Rutland.— Mrs. S. W. Curtis and mother, 1 50
Vershire.— Mrs. S. B. Colton and family, 5 00
 Total, \$238 91

MASSACHUSETTS.

Acton.— Cong. Ch., \$12 00
Auburndale.— Aux., 12 00
Beverly.— Dane St. Ch, "Ivy-Leaves," pupil in Miss Fritcher's sch., \$40; and Miss Agnew's sch., \$30, 70 00
Boston.— Mrs. J. C. Howe, \$200;

Izora, \$10; Mrs. Chas. E. Jewett, for Miss Hance, \$10; a friend, 38c; Central Ch., a friend, \$5; Old Colony S. S. for pupil in Mrs. Edwards's sch., \$30; Shawmut Ch., Mrs. R. H. Stearns, \$50; Berkeley St. Ch., Mrs. J. D. Andrews, \$2; Mrs. W. C. Bates, \$1; "Ladies' Weekly Pledge," 5.75, \$314 13
Boston Highlands.— Eliot Ch., Aux., 25 00
Brookfield.— Mrs. A. C. Blanchard, to const. L. M. Miss Abby Frances Blanchard, 25 00
Charlestown.— A friend, 100 00
Clinton.— Aux., 25 49
East Braintree.— "Monatiquot Mission-Circle," towards the Dacotah Home, 10 00
East Somerville.— Mrs. Mary C. Howard, to const. herself L. M., 25 00
Fall River.— Aux., 1st Cong. Ch. and Central Ch., for Miss Seymour's sal'y, \$337; "Willing Helpers," pupil in Miss Seymour's sch., \$40; for a graduate, for '74-75; \$40, 417 00
Fitchburg.— C. C. Ch., Aux., to const. L. M. Mrs. E. S. Burnap, Miss Lizzie L. Caswell, to const. herself L. M., 59 00
Foxboro'.— Aux., to const. L. M. Miss Sarah T. Carey, 25 00
Malden.— Aux., for Bible-reader, 40 00
Medfield.— Miss Mary F. Ellis, \$5; Mrs. F. D. Ellis, \$1, 6 00
Medford.— "McCollom Mission-Circle," pupil in Marsovan Fem. Sem., 40 00
Middleboro'.— Mrs. M. M. Thomson, 1 00
Natick.— A friend, 1 00
Newburyport.— Aux., towards Mrs. Tomson's salary, \$75; "Belleville Mission Band," for pupil in the Const. Home, \$125; Mrs. Lydia A. Forbes, to const. herself L. M. \$25, 200 00
Saugus Centre.— Mrs. F. V. Tenney's S. S. Cl., 11 25
South Natick.— A n n Eliot, Miss'y Soc'y, 9 00
South Weymouth.— Union Ch., Aux., towards pupil in Miss Townshend's sch., 15 00
Springfield Branch.— Longmeadow, Ladies' Sewing Soc'y, 26 00
Swampscott.— Cong. Ch. and Soc'y, 5 00
Westboro'.— Penny Collection in the S. S., 48 88
West Medway.— "Olive Plants," in memory of Miss Warfield, for the Harpoot Fem. Sem., 4 00

<i>West Newton.</i> — Mrs. S. H. Newell,	\$10 00
<i>Woburn.</i> — Mrs. Simon Holden, to const. herself L. M., \$25; "Woburn Workers," to const. L. M.'s, Miss Anna M. Smith, Alice T. Howland, \$50,	75 00
<i>Yarmouth.</i> — Aux., with prev. contri. to const. L. M. Mrs. Rev. J. W. Dodge,	8 10
Total,	\$1,619 85

C. Home Building-Fund.

<i>Boston.</i> — A friend, \$100; Mrs. M. H. Simpson, for dormitory to be called the Anderson Room, \$170,	\$270 00
<i>Millbury.</i> — "Jesus Workers," 1st Cong. Ch. S. S.,	8 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> — Miss Anna T. White, Treas., Newport, Aux., towards Miss Payson's sal'y, \$509.98 (of this, the S. S. gave \$210.02); Central Falls, Aux., \$66; "Elmwood Workers," \$9.80; Providence Central Ch., Mrs. Danielson, \$5; Miss Lockwood, \$10,	\$600 78
Total,	\$600 78

C. Home Building-Fund.

<i>Rhode Island Branch.</i> — Providence, Mrs. A. D. Lockwood, to const. L. M. Miss Alice L. Carpenter, Hartford, Conn.,	\$25 00
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CONNECTICUT.

<i>Berlin.</i> — C. H. W.,	\$50 00
<i>Derby.</i> — A friend,	40
<i>Groton.</i> — Cong. S. S.,	11 93
<i>New London.</i> — Two friends for the Japan Mission,	50 00
<i>Norwich.</i> — "Dew Drops," of which \$60 for two pupils in Miss Townshend's sch.,	75 00
<i>Waterbury.</i> — "Sincera," for girls' sch., Marsovan,	79 00
Total,	\$257 23

NEW YORK.

<i>Crown Point.</i> — "Willing Hearts,"	\$37 15
<i>Fairport.</i> — Woman's Miss'y Asso., Cong. Ch.,	20 00

<i>Franklin.</i> — Aux., to const. L. M.'s Mrs. L. M. Buell, Mrs. Josie S. Kneeland,	\$50 00
<i>North Walton.</i> — Aux.,	11 20
<i>Pike.</i> — A friend,	40
<i>Union Falls.</i> — Mrs. Fanny D. Duncan, \$7; Margaret B. Duncan, \$3,	10 00
Total,	\$128 75

PENNSYLVANIA.

<i>Philadelphia Branch.</i> — Mrs. A. W. Goodell, Treas., Jersey City, 1st Cong. Ch., Aux., \$37.50; 2d Cong. Ch., \$15; Middletown, N. Y., Aux., \$11; Orange, Aux., \$17.70; "Buds" (for Rebecca), \$10; Washington, Aux., \$26.60; Montclair, Aux., \$41.85, of which \$25 by Mrs. Edward Sweet to const. L. M. Miss Carrie Sweet Holmes, Phila.; Dr. Hill, balance of legacy from his wife, \$200; "Carrier Doves" (Ogaoni), \$6,	\$365 65
Total,	\$365 65

OHIO.

<i>Salem.</i> — Mrs. D. A. Allen,	\$5 00
Total,	\$5 00

MICHIGAN.

<i>Columbus.</i> — A friend,	\$0 40
Total,	\$0 40

CANADA.

<i>Montreal.</i> — Mrs. MacDougall, for Miss Andrews,	\$10 00
Total,	\$10 00

C. Home Building-Fund.

<i>Canadian Branch.</i> — Dormitory, to be called the Henry Wilkes Room,	\$200 00
General Funds,	\$3,660 90
C. Home Building Fund,	503 00
"Life and Light,"	394 78
"Echoes,"	42 13
Postage,	50 68
Weekly Pledge,	13 36
Leaflets,	7 60
Total,	\$4,762 45

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

TURKEY.

LETTER FROM MISS SHATTUCK.

AINTAB, Nov. 9, 1874.

You would not think me quite devoid of company, if you could step into our dining-room at meal-time, or during family prayers, and see the big family of twenty-two, including Menoosh, the widowed teacher of the middle school, and her little girl. We are a happy family too. I never was happier in work than I am in trying to take charge of these girls, and in caring for their domestic duties, school-work, and spiritual needs. Just half of the pupils are new-comers: one or two of the old ones, also, were strangers to me, as they were not in school last term. I soon learned to distinguish the three Annas, the three Mariams, and about the same number of Vartirs, by putting the name of the village from which they came before their name.

We have what I wanted, — one from each of several villages in which we hope soon to open schools; and though some are only now in the little school, reading in the primer, we hope they may in time prepare to go back and teach in their villages. They are very poor too. I do not think we often have so many who are poor in school at one time. In some cases, they came with only the clothes they had on, and those hardly suitable for school, much less for church. I used all the store of old

clothes in the attic laid by for that purpose ; and we had to draw from our purses for clothing and books at last. This is against our rule, generally speaking ; but it was the only alternative, — to take them thus, or leave them. They are all quite bright and interesting. Several are motherless ; and one is an orphan.

One little one was so queer as she came to me ! She is an Anna, the smallest of the set of that name, though they say she is thirteen years old. She was dressed in village spun and woven goods, — a coarse blue dress, and brown sack, with a little handkerchief tied on her head, about her neck some bright glass beads, and in her ears some sort of bead-strung ear-jewels. She answered questions in the negative by the peculiar throwing backward of the head, and gave the world-wide nod for yes. It was just at recess that she came ; and I took her to Mariam and the girls. One of the first things Mariam said was, “*When Miss Shattuck asks you a question, you can say, “*evvet*” for the nod, and “*khayr*” for the other gesture (imitating her movements). She has never once failed to remember this, though she often gives both the word and the movement. We asked her if she would not like to leave off wearing her ear-jewels, and be like the rest of us. She immediately replied that she should. I like her more and more ; for she seems bright, quiet, and pleasant. We found her fitted for the middle school.*

We have ten girls in the seminary proper ; two classes, the second and third. I had difficulty in getting some of the day pupils for this department. There was a very hopeful class of graduates from the middle school this summer, and I wanted them all to begin our seminary course ; but many had parents unwilling to send them. Either the father was unwilling, and the mother desirous, to send the daughter ; or the mother could not be left on account of

her work ; or, because of the "squeezing of soul," to use a native expression, it would cause her to be without her daughter's company, while the father was willing to have her go. Sometimes Varteni Bäjér and I prevailed ; and sometimes it was vain to talk. Last Saturday I secured one who wanted to come, but whose father is poor, and has this year little work. He said he could not pay the tuition we demand, five cents per week, but could find books, clothes, and board. Her sister is earning, by teaching, sixty piastres a month (a piastre is about five cents) ; and I thought it was her duty to help Hanum. So I saw her, and talked very boldly with her, urging her to do so much to aid her sister, since she had herself been helped to an education, otherwise we could not receive her. She promised to do so ; and Hanum is in school full of smiles. The girls are doing well in the Home. In most cases, they are faithful in their work, and in obedience to the general requirements.

We have opened our little Armenian school for our girls to acquire practice in teaching. They teach an hour a day in turn, I overseeing the work. On Wednesday afternoons, the pupils from all of our schools, little, middle, and seminary, sew here at our rooms ; the last hour being devoted to singing, prayer, and the recitation of Scripture selections.

Dec. 10. — I am trying to find out about the religious state of each of the girls. Sabbath evenings afford me a quiet opportunity for talking with two or three separately, which the busy week of work and study does not often give. I wanted first to learn of the new-comers : so I have not yet talked with all the others. A week ago last sabbath evening, Shushan said she felt she was not a Christian, but wanted to be one, and would begin at once to try to live wholly for Jesus. Menoosh offered prayer for her spe-

cially ; and we told her we would talk with her a week later, and see how she got on. Last sabbath she seemed to feel she had had a different week from any she ever had before. She said she had had a new sense of God's presence at time of prayer, and felt he had answered her requests. She was anxious to keep on in the Christian life.

I read at prayers with the girls, but do not yet venture to pray in Turkish, except occasionally to ask a blessing at table. Menoosh leads in our family devotions. Almost a year I have been here now, — a *long* and a short year, full of pleasant and trying experiences, unlike any before in throwing me upon my own resources, and the greater and richer source of strength, my ever-present helper, God.

EXTRACT FROM MISS VAN DUZEE'S LETTER.

VISIT TO ORDO AND TREBIZOND.

ERZROOM, Nov. 24, 1874.

I HAD a very pleasant time in Ordo. There was plenty of work ; and it increased the longer I staid. After spending seven days there, the Parmelees and I went to Trebizond, and visited among the people. Their condition is sad ; but we do not know what to do for them. Only the Lord can bring light out of the darkness. We were there also seven days, and then left for home in one of the springless Russian wagons. The weather was so damp all the time I was in Ordo, that I contracted chills, which appeared the day I reached Trebizond. We had pleasant weather coming home. Travelling near us, also in Russian wagons, were three monks and three nuns,

going to Oroomiah, Persia. Sometimes we stopped in the same khan at night. Wasn't it strange company for us?

SCHOLARS AT WORK.

Our scholars have all gone for the winter. One man and his wife have gone to Pakarich, another, with his wife, to Hazark. Another family, accompanied by one of our school-girls, left for Melakan, a village sixty miles away. Another man, with his wife and one of our school-girls, went to Chevermeh; another girl, to Heramik; and the two Ordo girls went home. One of them went to teach; the other, who is younger, for a visit. How glad their friends were to see them! One young man was married at the close of the examinations, and went with his bride to Todoveran.

OLD SHAWLS.

"This request came from Miss Van Duzee, more than a year since; but this is a need that recurs with each new class of girls. As the Chicago fire, and the suffering in Kansas and Nebraska, have almost drained the West of surplus garments, we give it a place in "Life and Light," thinking some of its readers may this year be able to aid the school in this matter.

"There is one thing that would help to save expense, and that is *old shawls*. I'll tell you how and why. Women and girls come here from the villages to our school, and, according to custom, they cannot go anywhere until they have something to put on as an outside garment. The cheapest thing that they can find here costs three or four dollars, which is a great deal, when their means are so limited. Shawls would do; but these are not to be found. The city fashion is a thin, sheet-like thing which covers them entirely. Very nice ones are ten or fifteen dollars.

I thought in a city one could easily find old-fashioned shawls: thin or thick, it makes no difference; and it is no matter if they are pretty well worn. If you could find four or five, and send the bundle to Boston for me, I would thank you very much. Each one would save both trouble and expense. Last year we had hard work to find suitable garments for the new ones who came. One had to stay in for two months, or else borrow from another."

Home Department.

A WORD FROM MISS DUDLEY'S FORMER HOME.

THE treasurer of our children's missionary society has just sent to you a hundred dollars to be used in furnishing the dining-room of the Home in Japan. The money includes the proceeds of a fair and supper given by the society, and the monthly fees. The society was organized Nov. 1, 1873. It is called "The Willing Workers of Naperville," and consists of twenty-two members, half of them under twelve years of age.

Last fall, twenty-five dollars were sent, the proceeds of an entertainment given by the children, consisting of songs, recitations, tableaux, and dialogues. We shall eagerly watch for and seize any suggestions as to how we may retain and increase the interest. We shall be very grateful for any help in this direction. We meet once a month to read, sing, talk, and work, all having reference to foreign missions. Our monthly fee is five cents for each member.

NAPERVILLE, ILL., February, 1875.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM JAN. 15, TO FEB. 15, 1875.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.

<i>Akron.</i> —Aux., for one share in the Japan Home, Miss S. W. Ashmun, Treas.,	\$25 00
<i>Centre Belpre.</i> —S. S., for the Japan Home,	30 00
<i>Cincinnati.</i> —Aux., for their Bible-reader in European Turkey, Mrs. D. A. Southworth, Treas.,	50 00
<i>Cleveland.</i> —Euclid Ave. Ch., Aux., for salary of Mrs. Watkins, Mrs. W. M. Smith, Treas.,	100 00
<i>Elyria.</i> —Aux., \$75 for Miss Maltbie's salary; \$25 from the young ladies for one share in the Japan Home, Mrs. Geo. H. Ely, Treas.,	100 00
<i>Lodi.</i> —Aux., for the Japan Home, by Mrs. L. R. Robbins,	1 50
<i>Lyme.</i> —Aux., Mrs. C. B. Hart, Sec.,	19 25
<i>Mecca.</i> —Mrs. H. B. Fraser,	10 00
<i>Oberlin.</i> —Aux., for salary of Mrs. Mumford, and to const. Mrs. H. G. Thompson and Mrs. L. F. Wickes L. M.'s, Miss E. E. Peck, Treas., Mr. Upton's S. S. class, \$20; Tutor Burr's class, \$10; for a pupil in Mrs. Coffing's school, by Miss Carrie Wickes,	80 00
<i>Oxford.</i> —Female Seminary, Aux., by Miss Peabody,	60 00
<i>Sandusky.</i> —Aux., for a scholarship in the Samokov school, Miss M. Stone, Treas.,	40 00
<i>Tallmadge.</i> —Aux., L. M. Sackett, Treas.,	35 15
<i>West Farmington.</i> —Aux., Miss E. Page, Treas.,	1 50
Total,	\$552 40

MICHIGAN.

<i>Charlotte.</i> —Aux., to const. Mrs. Mary H. Bruske a L. M., Mrs. E. S. Lacey, Treas.,	\$26 44
<i>Detroit.</i> —Aux., for salary of Mrs. Coffing, 1st Ch., \$74.55, of which Mrs. H. Ashley pays \$25 to const. herself a L. M.; 2d Ch., \$25.45 to const. Mrs. Pauline Woodward a L. M., Mrs. E. C. Hinsdale, Treas.,	100 00

<i>Jackson.</i> —Aux., \$75 for Mariane Bible-reader at Harpoot, and to const. Mrs. Chester Warriner, Mrs. H. M. Van Duzee, and Mrs. Don Robinson, life-members; \$25 from a friend to const. Mrs. Angie O. McLean a L. M., Mrs. Geo. H. Lathrop, Treas.,	\$100 00
<i>Kalamazoo.</i> —Aux., for salary of the 1st ass't teacher in Mrs. Coffing's school at Marash, Mrs. W. H. M. Courtie, Treas.,	41 10
<i>Lansing.</i> —Aux., for Mrs. Watkins's salary, Mrs. E. S. Stebbins, Treas.,	30 00
<i>Owosso.</i> —Mrs. L. A. Gould, for one share in the Japan Home,	25 00
<i>Romeo.</i> —Aux., of which \$25 is for the Bridgeman School; \$25 from Mrs. A. M. Grover, for one share in the Japan Home, and to const. herself a L. M., Mrs. A. M. Grover, Sec.,	50 00
<i>Royal Oak.</i> —Aux., Mrs. H. A. Privatt, Treas.,	9 00
<i>Wayne.</i> —Aux., Mrs. H. L. Bedell, Treas.,	7 50
Total,	\$389 04

ILLINOIS.

<i>Alton.</i> —Aux., for the Japan Home, Mrs. E. M. Pierce, Treas.,	\$12 45
<i>Chicago.</i> —First Ch., Aux., \$20.50 of which is for the Japan Home, the remainder for Miss Patrick's salary, Mrs. Whittlesey, Treas.,	90 97
<i>Chicago.</i> —Plymouth Ch., Aux., by Mrs. J. B. Leake,	22 50
<i>Chicago.</i> —Leavitt St. Ch., Aux., for a share in the Japan Home, and to const. Mrs. Orella B. Schuyler a L. M., Mrs. J. R. Dewey, Treas.,	25 00
<i>Chicago.</i> —Union Park Ch., Aux., for salary of Miss Rendall, Mrs. R. E. Jenkins, Treas.,	40 00
<i>Elgin.</i> —Aux., for salary of Miss Dudley, Mrs. G. P. Lord, Treas.,	18 20
<i>Galesburg.</i> —Aux., for a share in the Japan Home, and to const. Mrs. A. Hyde a L. M., Mrs. H. S. Hurd, Treas.,	25 00

<i>Glencoe.</i> —Aux., for salary of Miss Bishop,	\$5 00
<i>Granville.</i> —Aux., Mrs. L. K. Warren, Treas.,	12 00
<i>Kewanee.</i> —Aux., for Kalutka, pupil in the Samokov school, Mrs. W. T. Smith, Treas.,	20 00
<i>Moline.</i> —Aux., of which \$25 const's Mrs. E. C. Barnard a L. M., Mrs. L. E. Bullen, Treas.,	30 00
<i>Naperville.</i> —“Willing Workers,” for the Japan Home, \$75 of which is to furnish the dining-room of Home, Mrs. D. N. Gross, Treas.,	100 00
<i>Oak Park.</i> —Aux., for the Manissa school, Mrs. H. N. Sherman, Tr.,	49 58
<i>Peru.</i> —Aux., Mrs. E. M. Brewster, Treas.,	7 09
<i>Polo.</i> —Aux., Mrs. R. M. Pearson, Treas.,	5 00
<i>Quincy.</i> —Aux., for salary of Miss Evans, and to constitute Miss Louisa M. Robbins a L. M., Mrs. E. Littlefield, Treas.,	25 00
<i>Rockford.</i> —First Cong. Ch., Aux., “a friend” in response to Miss Andrews’ appeal to Christian women,” to be applied to the N. China Mission,	10 00
<i>Sycamore.</i> —Aux., E. M. Worcester, Treas.,	18 00
<i>Wheaton.</i> —Aux., for salary of Miss Dudley, Mrs. J. H. Chapman, Sec.,	18 35
—, —,	17 61
Total,	\$551 75

WISCONSIN.

<i>Koshkomong.</i> —Aux., for salary of Miss Taylor, Mrs. A. Slocum, Treas.,	\$18 00
<i>Milwaukee.</i> —Spring St. Ch., Aux., for support of Stomata ass't teacher at Samokov, Mrs. C. M. Childs, Treas., \$25; “Mission Band,” for salary of Mrs. Watkins, Miss I. Shadbolt, Treas.,	118 00
<i>Whitewater.</i> —Cong. S. S., for Japan Home, G. M. Wheeler, Treas.,	25 00
Total,	\$161 00

IOWA.

<i>Belle Plaine.</i> —Aux., Mrs. L. A. Baker, Treas.,	\$16 50
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EVANSTON, Feb. 15, 1875.

<i>Chester.</i> —Aux., with previous contribution, const's Mrs. H. Heald and Mrs. C. Fisher L. M.'s, for the support of Tena of Samokov, Mrs. C. M. Lightner, Sec.,	\$24 00
<i>Denmark.</i> —Aux., for salary of Miss Hillis, and to const. Mrs. Kellogg Day a L. M., Ella J. Brackett, Treas.,	25 00
<i>Eldora.</i> —Aux., Mrs. G. W. Durer, Treas.,	9 60
<i>Fairfield.</i> —Aux., Mrs. David Webster, Treas.,	5 30
<i>Glenwood.</i> —Aux., for Bible-reader in Ceylon, Mrs. E. C. Bosbyshell, Treas.,	10 00
<i>Lansing Ridge.</i> —Women's Cent Soc.,	4 00
<i>Sibley.</i> —Aux., \$2.41; “Wedding Fee,” \$2; “Sibley Helpers,” 59 cents,	5 00
<i>Sherrills Mt.</i> —Aux.,	10 00
<i>Toledo.</i> —Mrs. E. N. Barker, for the girls' school at Hadjin,	10 00
Total,	\$119 40

MINNESOTA.

<i>Austin.</i> —Aux., for salary of Miss Lindley, Mrs. W. W. Brownson, Treas.,	\$16 55
<i>Mankato.</i> —Aux., \$1.15; “five youthful soldiers,” \$1.05,	2 20
Total,	\$18 75

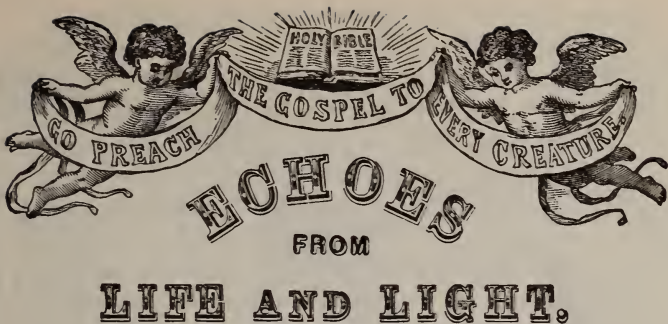
MISSOURI.

<i>Stewardsville.</i> —Mrs. Mary H. Field,	\$3 00
Total,	\$3 00

KANSAS.

<i>Lawrence.</i> —Aux., for the Japan Home, Mrs. R. Lindley, Treas.,	\$20 00
Total,	\$20 00
Total,	\$1,815 34

Woman's Board of Missions for the Pacific, \$500 to be applied the Japan Home; \$500 to be appropriated hereafter, Mrs. R. E. Cole, Treas.,	\$1,000 00
Total,	\$2,815 34



GO PREACH

THE GOSPEL TO

EVERY CREATURE

HOLY BIBLE

ECHOES

FROM


LIFE AND LIGHT.

APRIL

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1875.

CHINESE SPIRITS.



THE man in the picture, on the following page, is burning paper-money for the benefit of his ancestors. Do you suppose it is a Chinese greenback that he is burning, — one that would buy food and clothing for his family? No, indeed! He is too careful to do that, however fond he may be of his ancestors. It is only “mock-money,” and worth nothing but the paper of which it is made. The Chinese think that they can send money, clothing, or any thing that may be needed, to their friends in the spirit-land, by burning it in paper form; and they have a great many festival days devoted to their departed friends who may be destitute or unfortunate. As these occasions are all very much alike, I will only tell you about one of them.

On certain days in the year, feasts are prepared for any spirits who may wish to partake of them. Large tables, or platforms, are placed in front of the ancestral tablets in their houses, and covered with meats, vegetables, and



fruits of various kinds. A paper image of a god is arranged in the centre of the table to prevent the hungry spirits from quarrelling over the food: a bowl of gruel or salted paste, with several spoons, is also provided; and there is always a pail of water covered with several sheets of paper near by. When all is ready, the ceremonies commence with the burning of charms, among which is a paper man on a paper horse, who is supposed to go straight to the spirits to invite them to the feast. The pail of water is for them to bathe in, if they happen to be tired and dusty from their long journey; and the gruel is for those who may have been so unfortunate as to lose their heads, and, having no mouths to eat solid food, must be contented with gruel put into their throats with the spoons.

As soon as the spirits are all assembled, the priests take their places on stools behind the tables, ring their bells, recite their liturgies, beat their drums, and, at certain times, burn incense, paper money, and paper clothing. When these long ceremonies are over, and the spirits have eaten all they can, — which is, of course, just nothing at all, as far as can be seen, — the food is divided among the friends of the family. In the evening there is a second feast for any who may have arrived too late for the first one. Some may not have heard of it as soon as the others; some, who were lame, or blind, or feeble, or headless, may have been a long time on the way; and some who were at the first feast may not have eaten enough, and it is best to make sure that none are neglected.

There are quite a number of different festivals of this kind held every month; and a great deal of time and money is spent on them. How foolish it all seems, doesn't it? Don't you wish they knew about our blessed Saviour, and would spend their time and money in his service?

A ZULU SEWING-SOCIETY.

BY MRS. S. W. TYLER.

WE are holding Sunday services under the trees, because we have no church. We like it on some accounts ; but, as the rainy season is coming on, we think we would prefer to be under cover : so we are trying in all sorts of ways to raise money enough to finish the chapel already begun. Some of the little girls who wanted to help along the good work are making a bedquilt, which they hope to sell, and give the money to the church. If you will come with me, I will introduce them to you as they are sitting under our veranda.

They have just finished eating their dinner of cold sweet-potatoes, have washed their hands, and one of them, who lives with me, has brought out the pieces to distribute. The tallest one is Udotiya. Her father and mother live about twenty miles from here ; and they have sent her to live with her brother, so as to attend our school. She sews nicely, and is pleased to superintend the work of the others. Next to her is Kinim, not so refined or quiet, but a good-natured girl, and her mother's "right hand." You need not be told that the one sitting next is her sister, they look and appear so much alike. Then comes Usikupe, with the bright-colored pieces, holding them so near her shining eyes, that you wonder which is the brighter. It was her mother who came the other day to get new Sunday clothes for all the children, because the two youngest were to be baptized. Next her sits Unomasouto, a quiet little girl whom I taught to sew before my visit to America ; and near by are Uyebwane, Unosiduli, Unombango, and Unomadungu, whose mother was the first little girl I induced to leave her heathen home, and come to live with me.

Here they are, happy, and chatting as fast as their tongues can go. Each has a little history of her own, — her simple pleasures, and her own thoughts for the future, very unlike any thing you can imagine, but vastly superior to those of the heathen girls who come around our door nearly every day. The ones I have introduced to you are all daughters of Christian parents, and live in a partially civilized way. The others stand and look at the bright pieces and busy fingers of the little sewing-society, and ask, "What are you doing? Oh, that is only play! Making a garment for sleeping. Why don't you go into the garden with a heavy hoe like us, dig up the ground, plant corn and potatoes, and then sell them for a nice warm blanket? White people make you lazy. You will never make your husbands rich as we shall. Your dresses must be a great burden to you these warm days, or would be, if you worked. But no, you sit and play. The books must bother you too. They make you work with your head, not with your hands, as we do. Good-by: we must go home to *work*."

Our little girls talk it over among themselves, and rejoice that they were not born in heathenism. I have tried very hard to induce the heathen children to come to school regularly. They come sometimes, when there is no digging, planting, or harvesting at home. But we are not going to give them up. We must have some of them; and we want you to pray that the Saviour will make them want to learn about the better way of living, and then they will know the better way of dying. I like to tell them how you in America earn your money; for it suggests something for them to do.

But the bell has rung, and we will bid them good-by for to-day.

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

- MAINE. — *Bangor*. — “Bangor Rills,” \$40.00.
Ellsworth. — “Prayer Circle,” \$10.00; “Cup-Bearers,” \$34.00;
 “Young Reapers,” .25.
Harpwell Centre. — “Little Helpers,” \$3.75.
- NEW HAMPSHIRE. — *Nashua*. — “Penny Gatherers,” \$5.00.
- VERMONT. — *Barnet*. — “Buds of Promise,” \$15.00.
- MASSACHUSETTS. — *Beverly*. — “Ivy-Leaves,” \$70.00.
East Braintree. — “Monatiquot Mission-Circle,” \$10.00.
Fall River. — “Willing Helpers,” \$80.00.
Medford. — “McCollom Mission-Circle,” \$40.00
Millbury. — “Jesus’ Workers,” \$8.00.
West Medway. — “Olive-Plants,” \$4.00.
Woburn. — “Woburn Workers,” \$50.00.
Rhode Island. — “Elmwood Workers,” \$9.80.
- CONNECTICUT. — *Norwich*. — “Dew-Drops,” \$75.00.
- NEW YORK. — *Crown Point*. — “Willing Hearts,” \$37.15.
- PENNSYLVANIA. — *Orange*. — “Orange-Buds,” \$10.00.
Philadelphia. — “Carrier-Doves,” \$6.00.
- OHIO. — *Centre Belpre*. — Sunday School, \$30.00.
- ILLINOIS. — *Naperville*. — “Willing Workers,” \$100.00.
- WISCONSIN. — *Whitewater*. — Congregational Sunday School, \$25.00.
- IOWA. — *Sibley*. — “Sibley Helpers,” .59.
- MINNESOTA. — *Mankato*. — “Five Youthful Soldiers,” \$1.05.

BOYS’ MISSION-CIRCLES.

Not long ago a friend asked, “Can you tell me of any way specially to interest boys in Woman’s Board work? — boys like Charlie, about twelve years of age.” In the “Echoes” for October, 1874, there is an account of what we think is a very good “Boys’ Mission-Circle;” and we give below some suggestion sent us by the president of our New Haven Branch, which others beside our correspondent may like to see. We are very glad, too, to make the correction at the close.

“The youngest mission-circle now in the family of our Branch is reported to-day, and gives us new cheer. It is composed of twenty-four boys, mostly under ten years of age. Their motto, ‘Behold, I bring you good tidings,’ suggests their name, ‘News-Bearers.’ At the last monthly concert, the parents of these boys gave them a lovely little banner of scarlet silk, inscribed with their name and motto in gold and blue letters. It is hoped this will help to keep them together, and attach them to their work. The ‘News-Bearers’ are pledged each to pay a penny a week; but every boy expects to do more than that.

“In the same place, Thomaston, Conn., a circle of girls was organized last summer, called the ‘Free Givers.’ Their motto is, ‘Freely ye have received, freely give.’ This circle numbers fifty; and they meet once a month, finding a biscuit and piece of cake good nutriment for their zeal. These two circles have joined hands, and held a festival, from which they netted seventy dollars. If in some thrifty town there were space for three circles, I think that ‘Faith,’ ‘Hope,’ and ‘Charity’ circles would make a pretty trio of names, and suggest a healthful rivalry as to which should do the ‘greatest’ good. A circle similar to the ‘News-Bearers’ is doing noble work in Watertown, Conn., and was wrongly reported in October ‘Echoes,’ as belonging to the Bay State. Little Connecticut does not want Massachusetts to steal her choicest laurels. Justice to the boys who help us!”

Now we wish the boys themselves would send us suggestions. If you have any new and successful ways of earning money, boys, or any particularly good plans for meetings, please write us about them.

WE have not time to sport away the hours;
 One must be earnest in a world like ours.
 Not many lives, but only one, have we, —
 One, only one.

BIBLICAL ENIGMA.

BY MISS ALICE KENDALL.

I AM composed of 39 letters.

My 23, 8, 13, 23, 37, 15, was the son of Manoah.

My 7, 34, 22, 3, 37, 19, 14, 20, a kingdom in Africa.

My 9, 14, 29, 4, was an instrument used instead of a clock.

My 35, 33, 25, 20, 34, 17, was the son of Levi.

My 4, 29, 13, 12, 36, 10, 8, 24, 1, 37, 32, 23, is a book in the Old Testament.

Solomon had 21, 2, 18, 6, 30, 26, thousand horsemen.

My 34, 11, 26, 38, 29, 27, is something Jesus said of himself.

My 33, 5, 14, 30, 26, 16, a mountain in Palestine.

My 28, 8, 15, 39, 29, 22, was the wife of Elkanah.

My whole is a promise made by God to his children.

ANSWER TO ENIGMAS.

In the January number, "That Christ may dwell in your hearts by faith."

In the February number, "He shall call upon me, and I will answer him."

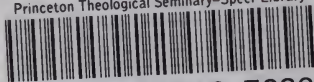
We have received correct answers to the enigma in the January number, from M. L. C. and A. E. M., Worcester, Mass.; J. W. and M. B. H., South Hadley, Mass.; L. J. S. Newton, Mass.; L., Rockland, Mass.; E. A. N., East Alstead, N.H.; B. K., New Haven, Conn. Answers to the enigma in the February number from L. J. S., Newton, Mass.; F. F. B., Boston, Mass.; M. P., M. G. and M. B. H., South Hadley, Mass.; B. A. E., Cambridge, Mass.; E. L. F., Holliston, Mass.; A. H. W. and E. E. A., Barre, Mass.; P. N. R., East Boston, Mass.; H. C. E. and S. E. T., Winchester, Mass.; E. D. B., Marion, Mass.; A. H. K., Auburndale, Mass.; E. A. N., East Alstead, N.H.; H., Portsmouth, N.H.; W. A. T., Nashua, N.H.; J. H. M., Dummerston, Vt.; L. S. S., West Hartford, Vt.; L. S.; Roxbury, Conn.; A. F. M., Milwaukee, Wis.; C. A. M., Greenwood, Neb.; L. A. B. and E. D. H.

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